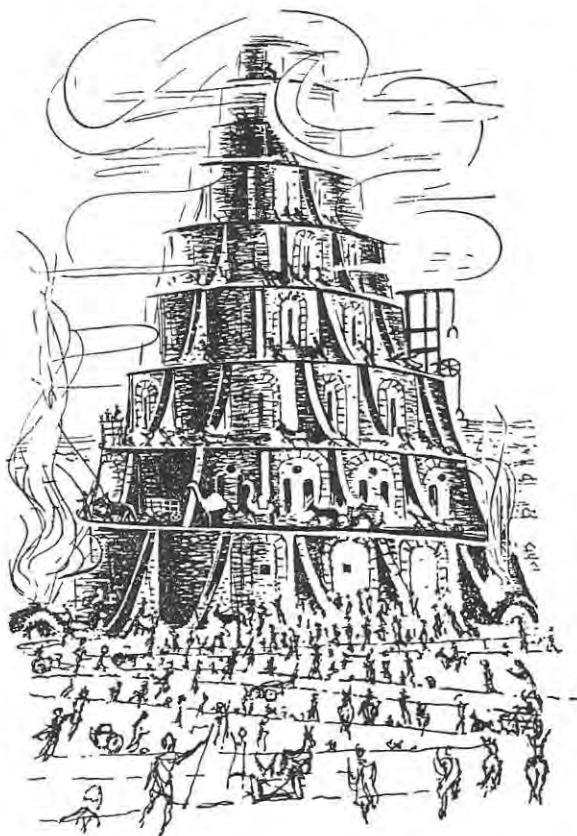


# REBUILDING THE TOWER OF BABEL

A Study of Christianity and Segregation



*"Figuratively, a structure impossibly lofty;  
a visionary scheme."—Webster's Dictionary*

By   
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## FOREWORD

This is not an attack upon the Church nor a criticism of Christianity. It is not a message of hate or of intolerance. On the contrary, it is a plea for broad-mindedness on the part of many Christian groups who are becoming narrow-minded with respect to the ideas and customs of brother Christians.

It is with reluctance that I emphasize the difference — physical, mental and cultural — between white people and colored people. It looks like I am acting the Pharisee, wearing his phylacteries with an air of "better than thou." But such is not the case.

My enumeration of racial differences is no more invidious than making a comparison between men and women between whom there are many physical and mental differences. I am simply trying to show the disadvantage of race-mixing.

Above all, I am not trying to close the door of opportunity to anyone, or condemn any individual to failure by making him feel inferior. This he can easily disprove. My generalizations apply to large groups. If any man can rise above his environment, more power to him!

S. O. L.



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## REBUILDING THE TOWER OF BABEL

*And the whole earth was of one language and of one speech . . . And they said Let us build a city and a tower whose top may reach into heaven . . . And the Lord said Let us go down there and confound their language that they may not understand one another's speech . . . Therefore is the name called Babel because the Lord did there confound the language of all the the earth; and from thence did the Lord scatter them abroad upon the face of all the earth.*

—Genesis XI:1-9.

The good church people of the United States want to rebuild the Tower of Babel. They wish to do away with races and the confusion of tongues. Can they climb to heaven on such a structure?

The building of a new tower reaching to high heaven, even if only figurative, transgresses the will of God, who thousands of years ago destroyed the actual attempt and scattered peoples all over the world, and contravenes the laws that govern human nature.

But most church members seem to have forgotten the story of Babel, and today are much concerned over the alleged discrimination against Negroes and other races.

The thought of the times is, let's desegregate and integrate. Let's bring together men of all colors, races and countries—we are all brothers under the skin. Let's go back to Babel.

The movement to do away with all racial segregation in school, church and social life (which eventually means amalgamation of the races and the mongrelization of the white race) has now found favor with all the leading church groups of America.\*

\*I haven't noticed that Mohammedans, Buddhists, Hindus, Confucians, or any other of the great world religions have been stirred to such activity. Hindus still believe in the caste system which the government of India is trying to do away with.

In the United States the Roman Catholic Church, always liberal in its social relations, has led the way towards church and school integration. In 1943 Rev. John Lafarge, S.J., wrote a book and made radio talks in favor of "inter-racial justice." Catholic parochial schools and universities in St. Louis (1947), San Antonio, Washington and other cities were the first to do away with segregation.

Recently in New Orleans with a large Catholic population and an old society, Archbishop Rummel of the Archdiocese of New Orleans ordered integration of the races in all churches (Integration in parochial schools has been postponed although contemplated). The Archbishop said that segregation is un-Christian, un-Catholic, un-American and morally wrong and sinful.

When it was pointed out to the Archbishop that the Church in Louisiana had been segregated for 200 years, he replied that it was "a temporary arrangement." The Catholic Church in New Orleans not only operated separate schools and churches—and when colored people attended the cathedral or white churches they were segregated in one section of the pews—but before slavery was outlawed it owned slaves. Now, that Church has gone "all out" for integration and proclaims segregation to be a sin.

Catholics in various parts of the world have followed the custom of the country and wherever there was segregation they practiced segregation in their schools and churches. It is only recently that in some unknown manner Catholics in the United States have been prodded into action in the attempt to do away with segregation. It is interesting to note that there has never been an encyclical or bull promulgated by a pope pronouncing segregation to be a sin or prohibiting its observance.

### Churches Now For Integration

The Protestant churches (under influence of propaganda, too) perceiving that the Catholic

Church has taken up arms against segregation, not to be found laggard in the practice of Christianity, and perhaps, fearing the loss of members who might become converts to the Church of Rome because of its more progressive Christianity, soon became exercised over the practice of segregation. One after another the great Protestant bodies passed resolutions decrying segregation and denouncing it as wrong and un-Christian.

The National Council of Churches of Christ in the United States has been particularly active in furthering the idea of racial integration. On Dec. 1, 1954 at Boston the Council urged Protestants to repudiate completely all forms of racial segregation. Churchgoers of this country were implored to demonstrate principles of Christian brotherhood by combatting all forms of injustice, discrimination and segregation based on color or race. On February 4, 1955 the Council issued another admonition to its thirty-five million members in which it proclaimed all types of racial prejudice a sin, and set forth a program of action. Among its numerous recommendations was one that individual members refrain from telling stories which have derogatory implications about race, color, creed or national original. (No more Negro, Jewish, Scotch, Irish, English, German, Chinese or French jokes.)

The Presbyterian Church is now taking the lead in the "desegregation revolution." The 168th General Assembly (Presbyterian Church in the U. S.) in May 1956 called for all-out efforts to end segregation in the fields of education, housing and industry. On June 14th, 1956 the Presbyterian Session of New York unanimously approved a resolution commending the work of the National Association for the Advancement of Colored People.

Only recently a Presbyterian minister told the General Assembly of the Church of Ireland that inter-marriage between black and white

"on an immense scale" would solve the color problem.\*

In Connecticut last year a Presbyterian church with a predominantly white congregation called a Negro pastor. What has this great church come to, once the strict interpreter of the Bible, when it now thinks that the Ethiopian can change his skin!

Calvinism espoused equalitarianism and full participation in the common life—only for the saints. The very basis of its belief is that of "election"—selection by God of those to be saved.

Other leading denominations are clamoring against segregation. The Episcopalians from the pulpit and in pastoral letters have thundered against it. The Episcopal Church News in New York recently editorialized: "Segregation in the church must go, not because of any Supreme Court decision, but because it is a glaring denial of Christianity."

The Methodist Church, represented by its Board of Social and Economic Relations, on January 14, 1955 called upon all the members of that church in this country to practice as well as preach the precept that racial segregation is un-Christian. Many Methodist groups and conferences have adopted resolutions condemning segregation.

The Ninth World Methodist Conference, with 2,000 delegates representing 18,000,000 Methodists of the world, at Lake Junalaska, N. C., on Sept. 11, 1956 pledged the church to strive for "a human society in which discrimination based on race or color will no longer exist." But there was a lengthy and involved debate over the wording for the stand against discrim-

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\*This observation must have had wide reverberations. In New Orleans recently the members of a Presbyterian Church invited some colored brethren to meet at a round table discussion to further goodwill and harmony between the races. In the course of the proceedings one of the Negro visitors stood up and pointing to the platform said: "There will never be any real brotherhood between whites and colored people until you ladies up there agree to marry Negroes."

ination as well as on the other matters such as colonialism, reduction of armaments and theology which led one representative to exclaim, "We'll have the millennium by sundown!"

The Baptist Church has passed resolutions against segregation, and the Evangelical and Reformed Church officially "deplored the attempts to evade" the school segregation decision of the U. S. Supreme Court.

#### Many Are Worried And Troubled

So, in our fair land millions of Christians are troubled in spirit. They have not been associating with colored people in their schools, their churches and in a social way. Now they wonder if they have been wrong. The consciences of some are hurting. Aren't they unduly alarmed?

We are being conditioned by the intense propaganda campaign against segregation and our ministers and priests are telling us how evil it is. We are made to feel guilty.

But it has not always been so. In fact for 2,000 years in the Christian world there was no church law, rule or canon against segregation. For hundreds of years since the introduction of black people into the land of the whites they have been segregated in many ways. Why is it that at this late date we hear so much about the immorality, sinfulness and un-Christianity of segregation?

I will tell you. The movement for integration and racial equality was started and carried on by a small group composed of about 5% of colored people aided by other minority groups and a few starry-eyed modern "abolitionists."

Organized and employing the same methods of propaganda used by Lenin, Trotsky, Stalin, Hitler and Mussolini they have created a climate of opinion that affects us all.

Should you as a Christian allow yourself to be swayed, changed and made to take on a complex of guilt because of mass publicity? The answer is, "No!"

It is only in the last fifteen years that

churches have been concerned about segregation. It was only then that the clever propaganda began to make them self-accused.

#### Propaganda Has Caught Us In A Web

This propaganda, released by organized groups financially supported, is so artfully directed that it reaches into all areas of communication — books, newspapers, magazines, radio, television, moving pictures, the theatre and the churches themselves. Growing from a snowball the size of a man's fist some twenty-five years ago, it has now reached the proportions of a glacial mass, and resistant ideas have been swept away. The man in the street, the good housewife, college boys and girls, professors, business leaders, philanthropists, men of goodwill, churchmen, politicians, on up to the Supreme Court of the United States have been caught in the morass of sophistries, lies, half-truths and pseudo-science.\*

Who and what is behind all this?

Fifty years ago a small group was organized with the worthy motive of advancing the economic, educational and cultural aspirations of colored people. This organization went along without creating much of a stir until World War I. Then it was taken over by more aggressive and radical leaders, who, observing the methods of propaganda used successfully in

\*The burden of the propaganda message is that all races are equal and that there was no racial differences in intelligence, although admitting slight physical differences, between Caucasians, Negroes and Mongolians. In the first place the equalitarians confuse the issue by asking *what is race* and emphasize the fact that the peoples of Europe—Nordic, Mediterranean, Slavic and so on are not pure but mixed. From this one infers that Negroes and Mongolians and Caucasians are mixed too and that there are no pure races. They quote anthropologists and ethnologists to support their claims. They also quote psychologists and social scientists to prove the equality of intellect among the peoples of different racial groups. These sciences are not absolute. They are not exact and such claims as some of their devotees advance cannot be proved scientifically. The best that can be said is that if you can't prove inequality you can't prove equality. The evidence favors inequality. So the propaganda waxes strong on the weak side of the argument and asserts blandly that black is white!

bringing the United States into the war, made long range plans for conditioning the American people toward the idea of racial equality.

This organization was aided and abetted by other minority groups who contributed, not only ideas and writers to express them, but money.

The propaganda and the efforts to get it circulated were not haphazard. It was an organized effort. Its success has astounded those active in the movement, its friends and cash contributors. The wars, the movement of Negroes to large Northern cities with resultant political power has increased the drum-fire of propaganda for so called civil rights, desegregation, equality and hate of the South.

The movement's leaders were often atheists, radicals and sometimes out and out communists or fellow travellers. Subversive groups hopped on the band wagon of equality. Of course many were idealists and simple "do-gooders."

The churches have now come in at the tag-end of the equalitarian movement after having been shown the error of their way. What a commentary on the lack of independent Christian thought and leadership!

#### **The "Scum" Origin Of Integration**

The idea of racial equality and integration has come up from the lower orders of the social scale. The underworld knows no class. Prize fighting, not exactly the underworld, but not a very cultural institution, was the first sport to "integrate." Now we find kindly old ladies all over the land watching Negro brutes fighting white brutes on television and glorying in knockouts.

Night clubs, "hot-spots," and taverns went for racial equality rapidly. Negroes have preempted this form of enlightened entertainment. With sex, obscenity, jazz, rock-and-roll music, the night life of the country is far from being elevating, yet much of it slops over into radio and television to familiarize us all with the idea of non-segregation.

The theatrical and movie crowd—many with questionable morals—are intensely interested in forcing equality and so-called "democracy" on the American people. What a background for development of our democratic ideals!

That church people should take their ideas of ethics from such sources is truly amazing.

#### **The Christianity Of Segregation**

Let us look into the morality or the Christianity—or un-Christianity—of segregation. We go back to the Bible.

Strange as it may seem the Bible is more or less silent on the question of the separation of the races. A careful study of both the Old and the New Testaments reveals that, if there is any pronouncement on the subject, more of the readings suggests segregation than otherwise. In Genesis the phrase, "after his kind," is used three times. Without attempting too many quotations I will cite a few which imply separation of races or the endorsement of the principle of segregation.

*Leviticus, XIX-19:* "Thou shalt not let thy cattle gender with a diverse kind. Thou shalt not sow thy field with mingled seed; neither shall a garment mingled of linen and woolen come upon thee."

*Leviticus, XX-24:* "I am the Lord your God, which have separated you from other people."

*Deuteronomy, VII-6:* "The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

*Deuteronomy, XXI-9:* "Thou shalt not sow thy vineyard with diverse seeds; lest the fruits of thy seed which thou hast sown, and the fruit of thy vineyard be defiled."

One verse quoted by integrationists is from *Acts, XVII, 24-26* where Paul addressed the Gentiles at Athens:

"God hath made of one blood all nations of men, for to dwell on all the face of the

earth; and hath determined the time before appointed, and the bounds of their habitation."

They omit the last half of the verse ("appointed and the bounds of their habitation") which alters the sense of the verse and implies segregation.

Incidentally Paul recognized the mores and customs of Greek and Roman society and the existing slave relationship. One of his letters was written to a slave in which he enjoined him to be obedient and to perform his duties as a slave. From Ephesians (VI-5): "Slaves, be obedient to those who are your earthly masters." Used for hundreds of years by Christians to justify slavery, this verse only shows that Paul recognized that there was then a slave and master class and that while all men are equal in the sight of God they are not so on this earth.\*

The Bible contains no clear mandate for or against segregation, nor does it mention discrimination between the white and Negro races. However, the Bible recognizes the separation and the differentiation of races and peoples. At the Tower of Babel when God caused the confusion of tongues He did away with one world. He evidently wanted different races, different peoples and different languages.

It would seem that if segregation is more than a venial sin the Bible would have said so in no uncertain words.

### The Morality Of Segregation

But some latter-day moralists — and when I say "latter-day" I mean beginning as recently as ten years ago — are asserting the immorality of segregation. Conferences, sessions and church bodies, archbishops, bishops as well

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\*But Paul was no weakly sentimentalist. He classified men and graded them too. From I Corinthians, V-11: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a rainer, or a drunkard, or an extortioner; with such an one no not to eat."

as individual priests and ministers, are denouncing this new sin.

There is no Commandment against segregation, no prohibition of it in the Bible nor in any of the great canons of moral law. Segregation was not a sin ten years ago, it was not a sin a hundred years ago, it was not a sin a thousand years ago and it is not a sin now. If right and wrong change with the years then the materialistic philosophy of William Graham Sumner is correct — that is, morals vary with the times and in accordance with the culture of peoples. This is the view of Karl Marx and modern communists. Such a view is against the principles of the Christian religion which believes in the Eternal God and absoluteness of truth. Right does not change with the years. It does not become wrong because of the preaching of false prophets, who, from mistaken or ulterior motives, make the welkin ring with their declamations against what they call injustice and immorality.

### A Practical Solution

Segregation is a practical working method whereby large numbers of two races, differing in customs, culture and intelligence, living in the same area, are in constant contact with each other without trouble or dissension.

Under the systems employed in countries and states where the population is bi-racial, segregation has worked successfully. In the Southern states of the United States, in spite of the belief to the contrary, Negroes have had all the opportunity the land afforded.\*

It must be remembered that the poor whites of the South have suffered too from the lack of educational facilities, the dependence upon an agricultural economy and the scarcity of capital. Segregation is not the cause of the failure of Negroes to achieve greater success. As I will

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\*I know this statement will excite the indignation and even the risibility of those who hate the South and the Southern people, but who know nothing of conditions there.

show further on, this same segregation both voluntary and involuntary has brought great achievement to the people of another race.

The fault, good Negro people, is not in the failure of the white race to help you but in yourselves that you are underlings.

#### **The Church Should Compromise As It Has Done Before**

Segregation in the South may not be the ideal solution as we approach the millennium, but today it is a working compromise. Why shouldn't the church, which through the ages has compromised, be satisfied with a social compromise which is succeeding? Christianity in a manner has always compromised. It must compromise with human nature. It has compromised with customs, with conventions and with the weaknesses of human beings. In doing so it has succeeded.

And the church still compromises. The World Council of Churches in 1954 plenary session *refused* to write into its resolutions the statement: "There is and can be no affinity between Christianity and atheistic communism." This refusal was in deference to the feelings of the delegates from behind the "iron curtain." However, this action was severely criticized by some of the leading members of the Council.

Why, then, should the Church (by the *Church* I mean not only the Roman Catholic Church, but all of its Protestant offshoots) now attempt to force integration on its members by scaring them with a bogey-man dressed up as a sin? Why can't the Church compromise with the feelings, customs and ideas of millions of people who wish to keep separate the races in their schools and social activities? This desire to segregate is not based on hate or with the desire to be unkind to other human beings, but for social and genetic reasons.

The Christian Church will not be helping itself by opening its doors too freely to persons of other races. It may find itself swamped and

its philosophy weakened by a too great infiltration of alien peoples with a tendency to convert us instead of our converting them.

#### **Christianity Succeeds Best in The Western World**

Christianity is the religion of the Caucasian race. It has not been accepted except in a minor way by Mongolians, East Indians and African peoples. Statistics are tiresome but informative. According to the World Almanac there are in the World today:

Roman Catholics .....	469,000,000
Protestants .....	201,000,000
Eastern Orthodox .....	128,000,000
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Total Christians.....	798,000,000

Or let us say that there are 800 million Christians in a world of 2½ billion people. The population of Europe (omitting Russia) North and South America, and Australia totals about 740 million. If to this we add white peoples in Africa, Oceana we see that the number of Christians approximates the number of Caucasians in the world.\*

Let us see how Christianity has fared. In India with a population in 1951 of 356 million people there were 8,200,000 Christians, or about 2¼%. Some of these are white people who have settled there. In Japan with a population of 90,000,000 there are now (Jan., 1957) about 300,000 Christians, or 1/3 of one per cent. In China with a population of 600 million there are 3,280,000 Catholics and 700,000 Protestants—a total of 3,980,000 Christians, or 2/3 of one per cent of the population. In Africa about 10% of the population are Christians, but this ten per cent is mostly Caucasian.

The point is that the Christian religion after two hundred years of missionary activity has

\*Other great world religions:

Moslems .....	322,000,000
Buddhists .....	150,000,000
Hindus .....	310,000,000
Confucians .....	300,000,000
Primitives .....	121,000,000

not advanced very far among the Negroes of Africa, the East Indians or among the Mongolian races in China and Japan. This is no reflection on the effort of Christianity to obey the Biblical injunction to carry the Gospel to the whole world. I merely emphasize the fact that the Western World, the home of Caucasian peoples, is the natural habitat for a religion such as Christianity whose philosophy of individualism and freedom of choice is opposed to the fatalism of oriental peoples and the fetishism of Africans.\*

#### **The Harm Of Racial Mixing**

The question is asked that if the Bible is vague on the question of segregation, wouldn't we resolve the problem more in keeping with Christian brotherhood if we declared it against the policy of the Church? What is the harm of mixing the races together in churches, schools and social affairs?

Well, the harm in the fraternizing and mixing of white and colored people comes in the breaking down of the social inhibition against the intermarriage between whites and Negroes.† Race mixing that leads to racial intermarriage is a crime against the future of the white race. To mix the black and white races is bad science, bad eugenics and bad genetics. It is not a matter of Christianity, it is a matter of common sense, a practical matter that affects the future of all our people.

The Church, in advocating integration or the mixing of the races in schools and social affairs, knows that this will lead to eventual amalgamation and the absorption of the Negro race all to the disadvantage of the race that absorbs them.

\*The Message of the Methodists adopted at the World Conference Sept. 1956, "viewed the recrudescence of ancient faiths such as Buddhism, Islam and Shintoism as a threat to Christianity."

†In a radio debate (July, 1954) a prominent minister of New York City, when asked what he would do if a white person wanted to marry a colored person, replied that there was no principle of Christian ethics that would make this marriage a wrong one.

On the same theory that all men are brothers we will then begin to mix in with the Chinese, East Indians and more Africans. Soon we will have one race of people. I do not understand why the good Christians of this country cannot see that in the event we absorb all the races of the world, or rather that we are absorbed by them since there are twice as many colored people as there are whites, religion as we know it today will disappear. We will have no more Christianity. We will have some kind of blended belief such as advocated by Arnold Toynbee. Back to Babel again.

#### **Not White Supremacy But White Superiority**

No plea is made here for the denial of any of the rights to which the citizens of this country are entitled. The right to liberty, life and the pursuit of happiness belongs to everyone. There is no suggestion of a limit on the exercise of political rights, the advocating of economical and educational restrictions, or belittling the dignity of the members of any minority group.

My plea is simply that we recognize in a common sense way that there is a difference\* between the white race and the Negro race, that sensible white people do not want to become too intimate socially with colored people as that only leads to intermarriage and a mongrelization of the Caucasian race.

#### **The Record Of Negroes In the United States**

A glance at the record of the Negro in the United States since gaining his freedom in 1863 is illuminating. Negroes have now been

\*There are some thirty physical differences between Negroes and whites. Among them are the size of the brain, which affects the intelligence. The Negro has a 10 per cent smaller brain, a thicker skull, a dark skin, kinky hair, prognathous jaw, everted lips, flat nose, longer forearms, smaller pelvis, pink palms of hands and soles of feet, black eyes, and he is glabrous (without body hair). His blood is different, The I.Q. of the average Negro is around 85 against 100 for whites. In intelligence tests he always rates below whites. In the great test of soldiers made in World War I and in some 60 school tests recorded since 1935 Negroes invariably register below whites.

free for three generations — thousands of them, of course, have had more generations of freedom back of them.

In Africa and in countries such as Liberia, Haiti and Brazil the record of the Negro is not inspiring. In fact his accomplishments as a race have been practically nil.

While they have made a remarkable advance, yet they still have to go a long way to catch up with the Caucasians in the United. It is true that Negro schools in the South, the home of the majority of Negroes, have been inferior in many ways, yet their schools in Washington, D. C. were as good as those of the white. Now we learn that in spite of good schools and all educational opportunities Negroes in the Capital of our Nation are behind the white in scholastic attainment.

After three generations of freedom Negroes are complaining about being oppressed, held down and denied opportunity. Such, of course, is not the case.

Negroes have had inferior schools, but so have many white people. Abraham Lincoln didn't have much schooling. The great writers of America, Herman Melville, Walt Whitman, and Mark Twain had little or no education. They trained themselves. Negroes have not produced outstanding figures in literature, art, science, music and the professions or added greatly to the culture of the nation. Who is to blame?

To show that is possible to rise above environment, Richard Wright, the Negro writer, coming from the dregs of the underworld in Memphis and Natchez, Miss., through his ambition, determination and hard work is now a successful writer. I am not an admirer of Wright's, insofar as his ideas and his social activities are concerned, but I admire him for his accomplishments. He is living proof that the world is not trying to hold down him or any member of his race. The Negro who succeeds, like any other successful man, has to struggle

against his environment and overcome numerous obstacles that impede his progress.

#### Why The Jewish People Excel

A comparison between the achievements of the Negro and the Jew in the United States is revealing. There are roughly five million Jews and 15 million Negroes in this country. Most of the Jews came here after 1880. Upon arrival their condition was as pitiable or even worse than that of the colored people at that time. The Jews were herded together on the lower east side of New York City, and eked out an existence in the sweat shops of the needle trade.

In spite of the uncongenial environment, the prejudice against them because of their religion, customs and lack of knowledge of the English language, and limited opportunity these forlorn and despised immigrants rose faster economically and socially than any other contemporary migrant group. In one generation, certainly in two, these people have gone forward to remarkable achievement. Ghetto-like surroundings and a certain amount of anti-Semitic feeling (not as extensive as is often alleged) did not stop them.

According to an article in "Look," American Jews make up a larger proportion of business, professional and white collar workers than do American Catholics or American Protestants. Although only 3½% of the population they receive 10% of the personal income of the nation. Of the 9,000 millionaires 20% are Jewish. Jews furnish a smaller proportion of prison inmates and a larger proportion of college graduates than any other group. They have become successful scientists, lawyers, doctors, writers, musicians, theatrical producers, movie directors and business men. Most of these are of the second or third generation but many are of the first.

The record of Jews in England is just as good. Numbering about 450,000, or 1% of the total population, this group has furnished 13

peers, 18 members of Parliament, 12 baronets and 37 Fellows of the Royal Society.

Why are these people so successful?

It is because they are a superior group. Their children have high IQ's and with an inherited intelligence, they combine ambition and a certain energy and aggressiveness that leads on to fortune. Incidentally, Jews, while possessing the knack of making money, are liberal and often are bestowers of great philanthropies.

Why are Jews superior in intelligence?

It is due to their inbreeding. The history of the Jews best illustrates the success of the principle of segregation and racial unity. The Jews are an endogamous people. In the Old Testament the Israelites were prohibited from intermarrying with pagan peoples. Down through the ages their descendants have obeyed the Mosaic law and married their own kind. Of course many married "outside the tribe" and these disappeared into the forest of amalgamation. Jews segregate themselves, so to speak, and marry only those of their own religion. Thus they have bred a superior people.

There are other groups of immigrants who came to the United States in the last half of the 19th Century and who have done well, too. The Irish, the Germans and now the Italians have all advanced themselves during the time the Negroes were turned loose and told to do the best they could for themselves. Is the failure of Negroes to keep up with other groups a matter of race? I believe it is.

#### **Negroes Have The Right To Rise**

I am not discounting the fact that there is often one strike against Negro boys and girls when they start out because of their color. It is a distinct disadvantage (in many parts of the country is is now being overlooked) but it can be overcome. Many of the greatest men the white race has produced in this country started out with one or more strikes against them. They had to make their way by struggling, working hard and overcoming obstacles.

Through the exercise of determination, ambition, thrift and hard work they achieved success.

The exercise of these qualities would do the same for Negroes, but from observation and general experience the lack of ambition, purpose, determination and thrift is a racial failing. Certain of the race who possessed these attributes have succeeded in spite of everything. Negroes still have the right to rise.

#### **Fighting To Preserve Racial Integrity**

The Southern people in observing some of the failings that Negroes exhibit — equalitarians call this a "stereotype," or a generality which is untrue — do not want to mix such a race with its backward culture into theirs.

This does not mean that we should not give everyone a chance to earn money, to advance himself economically, politically and morally; that he should not have all the rights that others have. The Southerner is not "against" the Negro; he is "for" him. But he doesn't want to intermarry with him.

The South, excluding Negroes, is the only large section which is homogeneous, with most of its people of Anglo-Saxon descent. It is fighting to preserve its racial unity. The South is class-conscious, and as I have shown in the case of the Jews, class consciousness is a successful principle to be observed to improve the race.

#### **How To Have A Superior People**

Up until recently eugenists — now graduated into geneticists and now soft-pedalling the theory of superior peoples or races — were pointing out to Americans as well as the world the necessity for more careful mating on the part of individuals, and the desirability of superior persons choosing their wives or husbands from outstanding families. Taking their cue from stock breeders and dog fanciers they believed that the way to bring about the evolution of a highly intelligent and moral people

was to mate together people who possessed these qualities. But modern ethnologists, sociologists and even geneticists wish us to disregard the principles employed by practical breeders of cattle, dogs, birds, flowers and plants when it comes to race mixing.

Influenced by propaganda the doctors of these "sciences," which are still vague and far from exact, are saying in effect that black is white and there are no racial differences that are consequential. They want us to develop into a hybrid or mongrel race.

Why shouldn't the principle of maintaining racial purity be valid when the principle of segregation is employed in so many other activities? When it comes to aspects of social relationships other than race, segregation is taught and practiced by Christian groups. For instance, the Catholic Church frowns upon the marriage of its communicants with those of other faiths, and will not permit it unless the non-Catholic party agrees that the children be raised as Catholics. Their Church prohibits Catholics from attending Protestant churches and will not allow Catholic boys to attend Y. M. C. A. swimming classes. Episcopalians do not favor interfaith marriages and have a printed booklet advising against them. And Jews segregate as a tribal custom.

#### **The Right Of Association**

Recently we have heard much of "guilt by association." The liberals are asserting that you can't find a man guilty because he associates with "guilty" people. Yet there is much to the old adages that "birds of a feather flock together" and that you "judge a man by the company he keeps." And association with criminals and persons of unsavory character is presumptive evidence of at least an inclination toward crime.

These same liberals are willing that members of the underworld, thieves, criminals, conspirators and communists associate themselves

together without stigma to any individual unless proved guilty under the plea of the "right of association." This same right is now sought to be denied by them to any person or group of persons who would exercise it in their personal and social relations.

The right of association is one of freedom's rights. I can choose my own friends and associates. I can go with those who have similar tastes and interests. I can observe the right of association without hurting anyone else. Why shouldn't it be permitted to me and my family?

#### **The Wrong Emphasis**

The great agitation against segregation is building a mountain out of a mole hill. It is easy to build such a mountain in the imagination. But in the stirring of the emotions when the feelings are played upon we often arouse hate and distrust. We find one group of members of a church opposing another group in the same church, and Northern churches denouncing their Southern brethren as narrow-minded, un-Christian and sinful because of segregation.

With the country beset with growing juvenile delinquency, indecency in dress, use of ribald and coarse language, pornographic and obscene books and the spread of atheistic and communistic ideas — here we are harping on the sinfulness and atrociousness of anyone's exercising his right of association!

The Church's activity should be concerned with "first things first." And as a nation we are not as religious as we might be. The Message of the Methodists at their World Conference in Sept. 1956 "saw no convincing evidence of a widespread religious revival despite some encouragement."

#### **A Word Of Warning**

Segregation is not sinful, it is not immoral, it is not unethical. The Church, now a johnny-come-lately in the crusade for integration, had best act cautiously before it denounces, condemns and ex-communicates.

Let it not try to re-build the Tower of Babel, and to attempt to bring together in concordance, discordant and disintegrating elements of the great human family, separated by God thousands of years ago. Too great an assimilation will only mean its own downfall.

This is a big world, soon, perhaps, to have many billions of people, and it will last until the sun blows up millions of years from now. If Christianity is to survive it must be supported by racial groups that will survive. To weaken our Caucasian race is to doom our Church to obliteration.

Desegregation means disintegration.

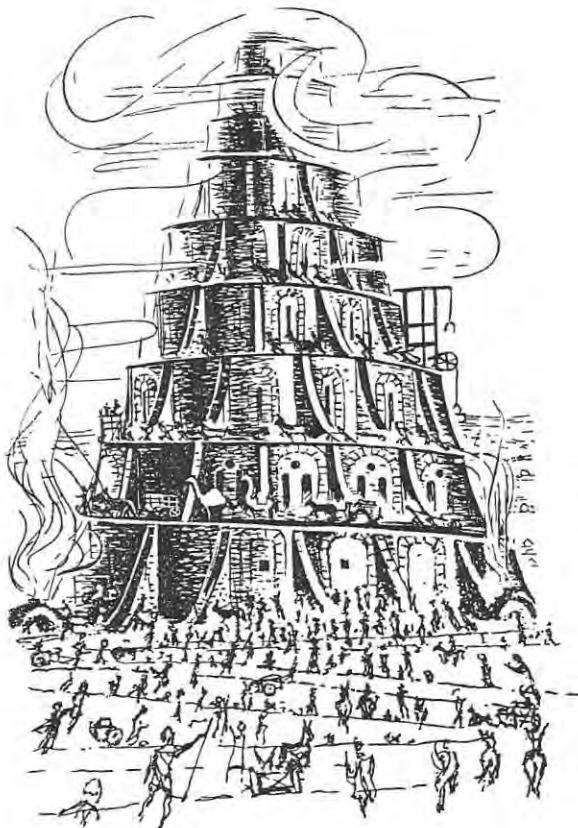
Albert Schweitzer, than whom there is no grander Christian, and for many years a medical missionary in Central Africa, wrote in a magazine article recently:

"You ask whether the natives [of Africa] can ever develop responsibility without us, the answer is no, they cannot.

Others disagree — the United Nations trusteeship commissions and so on — who think in terms of politics. Do they ask who plants the trees that the African eat, or who bores the wells that he can drink? No. They ask, 'How are they progressing to self-government?' Self-government without thrift? Democracy is meaningless to children."

# REBUILDING THE TOWER OF BABEL

**A Study of Christianity and Segregation**



*"Figuratively, a structure impossibly lofty; a visionary scheme." — Webster's Dictionary*

By   
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